From forty to fifty brass wire armlets of graduated sizes may be worn on the forearm (Fig. 3). They cover the arm from wrist to elbow. This ornament is usually worn on the left arm. The brass wire is heavy, and when first put on causes the hand to swell and often a sore forms on the arm under the bracelets. The man must hold the arm high in order to relieve it of the pain and weight caused by this ornament. But he wears a ring of brass on the right thumb and frequently rubs the ring up and down the bracelets, enjoying the sound made thereby and causing others to notice his ornament.

In case a sore forms under the bracelets, a certain leaf is put in over it. The man is proud of his ornament, and will endure a good deal of suffering in order to wear it. But that arm is incapacitated for work in many cases until the bracelets are removed.

Boys who have not as yet had the tribal marks cut do not wear the brass bracelets.

A man whose wife expects to be a mother may wear a wristlet of either white and black or red and black or possibly red and white beads alternating one by one. This supposedly keeps him from sores and scratches caused by grass.

A few large wooden beads strung on wire and worn either as anklet or wristlet will keep any one from scratches from grass according to the firm belief of the Nuer.

An armlet which is worn just above the elbow may be made out of the hipbone of a cow. It is cut in a circular shape and a hole is made in the centre while the outer edge is notched.

Small beads made out of ostrich eggshell, cut round with a hole in the centre of each, are strung together, and may be worn as a wristlet, or a strand of them may be wound about the waist or neck.

14: Huffman M-5 (no date) 1931
FJ22 Nuer FJ22

301 she has not already had her ears pierced, her husband
304 or his people may pierce all the places in both ears at once and put in the white beads that are the insignia of her married state. Whether her ears are sore or not, she must wear these white beads that proclaim her married status to all who see her.

301 Bands of beads may be worn on the upper arm or just below the knee. Sometimes strings of beads several inches in length are attached as pendants.

Feathers are frequently worn in the hair and sometimes in the lowest holes that are pierced in the ears. Sometimes a quill is worn in the upper lip.

•[751] A newborn baby is not very old before it is attired in bead anklets, wristlets, or a necklace with charms to keep the evil eye away from the child. A strand of beads around the waist, sometimes with a tiny bell as pendant, may be worn. As the child grows older, if a girl, anklets of wire are put on. Also any little child may be seen with wristlets of wire. Shells or beads may be tied to the hair.

302 If an only child, the hair may all be cut except five little tufts, one being at top of head, one at each side, and one at the centre back and front.

301 Wooden beads are also worn by babies. No clothing
291 is worn unless some dress has been received as a gift and donned for special occasions—especially if the donor be present. The mother covers the tiny baby with her cloth if she possesses one.

301 As the child grows older, he wears more beads, either the wooden beads or those purchased of the merchant. But he wears no giraffe hair until—if a boy—he has the six tribal marks cut. A girl when nearing the age of puberty, or even younger, may begin to wear giraffe hair.

753 Sometimes if the mission clinic is near they hurry there at once for relief. At other times the usual form of relief is sought—a sacrifice must be offered so that the child may not be further harmed by the errant stranger.

751 843 An anklet or wristlet made of large wooden beads of a certain kind of wood will protect from cuts from grass, but a man whose wife is pregnant may wear either anklet or wristlet made of red and white or black and white beads in order to accomplish the same purpose.

789 The Nuer fears a curse. Indeed, many a mysterious, inexplicable wasting away has been caused by this deep-rooted fear.

A bunch of a certain kind of grass standing up in the yard near the door will keep harm away from any sick person within.

754 The evil eye is much feared. There seems to be no definite idea as to who has this evil eye. Every one but one's own relatives must be suspected of it until one is sure that they do not possess it. The evil eye is supposed to harm whatever it sees, if it be a sick person, a sore, or even a new-born baby.

The disease becomes worse, the sore refuses to heal. All such misfortunes are attributed to the influence of the evil eye.

Patients who have ulcers to be dressed at the clinic are anxious that there be no onlookers when the sores are uncovered.

When a scar is healed but the scar tissue remains red, they plead piteously for a bandage so that they may keep it protected from the evil eye.

NUER LAW AND THE MORAL CODE

000 It is needless to say that Nuer law and their moral code are entirely different from that of our western world.